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BANKRUPT VIEWS OF THE BIBLE.

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WORKS BY THE SAME AUTHOR.

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# BANKRUPT VIEWS OF THE BIBLE.

BY  
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MODERN SCIENCE," &c., &c.



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## PREFACE.

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*To the Courteous Reader. An apology is due to you for using the word "Bankrupt" in such a nexus. But never a word more fitting could I find. Its accuracy you will admit when you have read the book.*

*The TIMES (May 12th), connects the present great unrest of the world with "the decay of old beliefs." The decay of Religion, the decline in Church attendance and membership, the increase of indifference and unbelief, the absence of Revivals in these Islands, are all owing to the withdrawal of the Spirit of God, in some measure, from views of the Bible which are erroneous, and no longer appropriate to the times in which we live.*

*The object of this book is to restore faith in the Bible by an array of the most influential, impressive and, we might say, irresistible motives ever addressed to the human mind ; and in order that we may have a world-wide Revival.*

*W. W. S.*

*May 25, 1909.*

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“ If we err in human blindness  
And forget that we are dust,  
If we miss the law of kindness  
When we're true to what is just :  
Snowy wing of peace shall cover,  
All the pain that clouds our way—  
And we'll know each other better  
When 'the shadows flee away.' ”

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## PART I.

### BANKRUPT VIEWS OF THE BIBLE.





## CHAPTER I.

“THE TIMES OF IGNORANCE GOD THERE-  
FORE OVERLOOKED.” (R.V.).

“Science, as a body of verified facts, is solid truth, which no theological doctrine could contradict and at the same time be true.”

The Rev. F. R. TENNANT, D.D.

THE Bible presents to us a Divine revelation from beyond our bourne of time and place. It includes also a series of histories, prophetic and poetic books and various epistles, which, though

differing in authorship and distant in time, yet possesses a marvellous unity.

The manifest candour and sincerity of the Writers, the absence of fulsome or oriental glorification of the chief men whose histories it records, attest the truthfulness of the Scriptures.

Modern archæological research, so far as it has reached, confirms the accuracy of Bible-histories, and *competent* authorities confirm its references to matters of science. Humboldt, who was accounted an Atheist, speaks of its fidelity to Natural science, and expresses his amazement that by a few grand strokes it presents to us a faithful picture of the entire Kosmos. Another

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Atheist, Professor Haeckel, is forced to admire in the record of the creation, its fidelity to the Doctrine of Evolution.

It was reserved for a class of men, who know almost absolutely nothing about Natural science, to give currency to the misleading view that the Bible in matters of science was erroneous.

The Bible is called "the Word of God." It is moreover the *Official* Word of God; to disobey or to disbelieve was punished with death. This penalty was by no arbitrary judgment of God, nor was it because of the fact that the Bible is the Word of God. There is another and more fundamental reason, of the profoundest importance, for this judg-



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ment, the nature of which we shall reach presently.

After the canon of the scriptures was completed, and some centuries of the christian era had passed away, the Bible became overlaid and buried out of sight by human tradition. The Renaissance and Reformation restored again the scriptures to the light of open day. The Reformers and their successors wrote largely about the Bible. But they were, and could not help being, very ignorant men. That is to say, considering the depth and range of the subject-matter of the Bible, and considering its real nature as shall be shown presently, their knowledge was very limited. But,

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observe, they held certain views of the scriptures which have been handed on to this day. While ignorance abounded this was of small importance, but with the increase of knowledge, many thoughtful minds began to look coldly upon the Bible. And this ignorant setting of the meaning of the scriptures invited Critics to send forth conceptions of the scriptures entirely foreign to the character of their Books.

Among the views given us by the Reformers was that of "Special Creation." This was not the view held by intelligent men in the Early Church, when the Church was still Spiritual, Authoritative and United. They attri-

buted the creation to a Divine Process identical with the doctrine of Evolution. "It is possible to conceive that a finite being could form a flower, but it is impossible to conceive, that any finite being could ordain a law that would make a flower—such would imply powers peculiar only to God." (The Rev. J. Gall). It is the folly of the many followers of the Reformers, to this day, to reduce the wisdom and power of God in creation, to the limitation of one of His creatures !

The utter failure of this view will be manifest when we apply the special creation theory to man, when it will be seen that this view gives no place for

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the Atonement and but little for the Incarnation !

The idea is that man was created directly out of the dust—albeit the Bible speaks in like terms of all men—was taken into Paradise and given a commandment from God not to eat of the fruit of a tree. In a brief time the man transgressed the commandment, and it is held that the offence of this man of a minute's miracle,—this cost-nothing creation from clay—a thousand millions more would have cost nothing, has subjected the whole creation of God to vanity : plunged millions of human beings for thousands of years into the miseries of this sad world. And, moreover, it is held

that the offence of so slight a creature, demanded the stupendous event of God manifested in the flesh, and suffering, dying to atone for his offence and its consequences !

It is manifest this view needs only to be stated, to enable us to perceive, that it is wholly unequal to bear the awful weight of human suffering and death, on the one hand, and of the Incarnation and Atonement, on the other. No wonder good men like Martineau and Henry Drummond saw small need for an Atonement, deeming the forgiveness of God alone all sufficient. Drummond having embraced the views of the Higher Critics his mind was turned away from



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the light which Evolution throws on the Bible.

Up to the latter third of the last century these erring views of the Bible, in the midst of so much ignorance, were of little consequence. But the hour has now come when the times of this ignorance can no longer be overlooked, but with a new array of most awe-inspiring motives, the most influential ever offered to the human mind and irresistible in their appeal, God will call all men to repentance.

Meanwhile, indifference, religious decay and abounding scepticism show the restraints of His Spirit on account of views no longer appropriate to our time ;

and that have lost all influence and authority for the intelligent mind.

There are about a hundred indications in the human body of man's descent from other living forms. Are we to believe, that God specially created man 'with plain but deceptive marks of such descent'? It only paralyses the truth of God, and incites to infidelity to cling to this man-made view of "special creation."

## CHAPTER II.

### THE HIGHER CRITICAL VIEW.

“God makes no mistakes.”

THE next view which is presented for our consideration is that of the Higher Critics. Although the history of this system of criticism, extending back about two centuries, is repelling, yet in these islands, good and most devout men fled to it as offering a promise of safety in the face of Bible difficulties. The childish views treated of in the last

chapter were impossible. But, alas, the one-sided character of the training, education and information of the Critics, made their inductions and deductions regarding the Bible terminate in the gravest fallacies.

As the Bible presents us with a revelation from an all-wise Creator, some of its subject matter demands the utmost stretch of human knowledge. Its record of the Creation involves questions regarding Astronomy, Astrophysics, Geology, Paleontology, Anthropology and the doctrine of Evolution. To deny this is to beg the question as to its being a Divinely revealed record of the creation.

Now upon all these subjects, the

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Higher Critics knew almost nothing. And while it might be possible to supply some excuse for them in these matters, it is not possible to excuse their manifest ignorance of the Laws of Evidence and of Right Reasoning. They err in the most fundamental facts and onward.

The reader requires to remember that there is a "great preponderance of truth over falsehood in human testimony taken as a whole." 'Moral and popular sanctions are in continual operation as efficient causes for the production of truth, while every incentive to falsehood can only be looked upon as a species of disturbing force which acts occasionally



and exceptionally.' According to the great Historian Hallam, this is especially true of historic evidence.

So eminent an authority as Prof. Hommel quotes Prof. Justi, as a Critic more honest than his fellows, 'who refuses like the temporizing theologian to throw dust in his own eyes or the eyes of his fellows.' Now Prof. Justi says: "A down-right forgery on a grand scale has been carried out." "An acceptance of the new views is equivalent to admitting, that the Old Testament is nothing more from beginning to end, than a tissue of pious deceptions."

Therefore, in the light of the fun-

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damental facts of Evidence, the Critics would force upon us the fearful conclusion, that the Writers of the Sacred Scriptures, have surpassed all men in methods of falsehood !

The manifest lack of information on the part of the Critics is well shown in their depreciation of the Old Testament on account of the recorded severity of Divine judgments, and its fierceness and imprecatory language. Now it is an all-important rule in the government of men, that " Every instruction, precept, law and form of legislation must be founded in the nature and relations of the governed." Our Lord was the first to mention this rule.

(Matthew xix., 8, etc.) What then was the nature of the men of those ancient days? An Assyrian monument supplies the answer. In our age and earlier, prisoners of war, and especially officers of high rank, are treated with much kindness, sympathy and consideration. On this monument we see a General officer who has been taken prisoner tied up by his hands and feet and flayed alive! Fire was likely placed beneath his tortured body to multiply his agony. And not only did the men of those times do these things, but they took high delight in the agonies of their victims. Now what should be the character of the legislation which must

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be found in the nature and relations of these hardened sinners ?

Verily, from the standpoint of utility, the precept “an eye for an eye, a tooth for a tooth,” and every form of rigorous Divine government in those days were as perfectly and as humanely in place in that age, as the precept, “who-soever smiteth thee on thy right cheek, turn to him the other also” is in ours.

But mark the damaging fact,—the Critics have roundly condemned the Bible as a Word from God, Why ? Because the Bible consistently fulfils this great governmental Law, of which they failed to acquaint themselves !

Another leading point with the Crit-

ics is the destruction of the Canaanites. The Canaanites were steeped in crimes which in the language of our Courts of Justice, "must not be mentioned among Christians" (Leviticus xviii.). Lately, piles of the roasted bodies of babies, which these monsters sacrificed to devils, have been unearthed. By reason of their lewd practices we know from medical science, that these Canaanites were tainted, more or less, men, women and children, with disease, and that they were transmitting their affected condition to their offspring in cumulative virulence.

If it could be shown that crime ought never to be punished, that a vilely



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polluted organism in the shape of a man ought to be allowed to live and propagate its tainted kind, then the Critics would have a case. But they have none. The destruction of the Canaanites was simply putting into force that benign law of Nature which exterminates the unfit. Of this law Huxley under the metaphor of a chess player says, "We know that his play is always fair, just and patient." Upon the same point, Spencer says,—“The well-being of existing humanity, and the unfolding of it into ultimate perfection are both secured by the same beneficent, though severe, discipline to which the animate creation at large is subject. A discip-

line which is pitiless in the working out of good: a felicity-pursuing law which never swerves for the avoidance of partial and temporary suffering."

When we consider that judgment waited for four hundred years before being executed. That it was commanded to be done swiftly and completely, so as to reduce the amount of suffering in every form. And the fact that Israel being made the punitive force as the best way of making them loathe and reject both the Canaanites and their sins. We find ourselves reviewing a history which presents to us a love to mankind which is *loving*, and not that "love which is *cruel*." While at the same

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time we are amazed at the painful ignorance of men who continue to circulate an evil report regarding the Word of God. Who continue to condemn the Bible, because it fulfils great governmental Laws of which they knew nothing—Laws, which to quote Spencer again, “are the decrees of a far-reaching benevolence.”

Turn to the destruction of Jerusalem. No efforts of perverse criticism can alter the fearful facts connected with the unspeakable horrors and sufferings which befell the people of Israel then and afterwards.

“Tribes of the wandering foot and weary breast,  
How shall ye flee away and be at rest.”

Multiply the awful miseries of this race through nineteen centuries, and you have a measure of colossal suffering that must have greatly exceeded that if the Canaanites in the conquest of Joshua. Now, observe, the Jewish people were of anything more moral than surrounding nations. Wherefore then this terrible judgment? They, like the Critics of our day, made the Word of God of no effect by their human traditions, so that the true teaching of Moses and the Prophets became veiled from their minds, and not believing them, they failed to recognise their Messiah. And for this cause these awful judgments of God came upon them. Our Lord said "Had ye believed

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Moses, ye would have believed me, for ~~he~~ wrote of me, But if ye believe not ~~his~~ writings, how shall ye believe my words." (John v. 46-47). The marked emphasis is on the pronouns for Moses. If, according to the Critics, we must reject the idea that the destruction of the Canaanites was from God. What is the logical conclusion in the case of the judgment upon Israel?

We are unable to discover that the theories of the Higher Critics have the support of a single particle of right evidence. When we remember the civil code of Khammu-rabi bearing a resemblance to the civil code of Moses, but about *six centuries earlier*. When we



consider that researches in the Sinaitic peninsula have shown evidence of the existence of ceremonial observances—sacrifice and incense, &c.—of an age earlier than Moses. By what principle are we invited to relegate these in the case of Israel to the time of the Exile?

We are told the Law of Moses could not be in existence because it was not observed. A very weak argument in the case of so erring a people as the Israelites, They failed in every way, and in this also. But in order to help this weak argument, the Critics have found it necessary to cut out of the pre-exilic Prophets all reference to the existence of the Law! is this *honest* research?

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Permission was given to the people of Israel to sacrifice to the Lord "in all places where I record my name." (Exodus xx. 24.) This permission held good until the fixed and permanent sanctuary of the Temple was erected. The observance of the Mosaic code all along was a very qualified observance, but such was the manner of Israel. Their conquest of the Land was very qualified, and their qualified observance of the Law is only too surely in keeping therewith. And, after so much unfaithfulness through centuries, it is not wonderful to find that even when the Temple was erected, it was in some measure, still a qualified observance of the ordinances of their God.

## CHAPTER III.

### THE BOOK OF JONAH.

A criticism that ignores the status, position and power of the persons involved in the subject matter of a book, is only constructive error.

**T**HE Critics and many of their half-hearted followers are sure that the book of Jonah is not history, but is an allegory. Let us allegorize. Let us state a case that had to do, not with Almighty God and His servant, but with a Roman Emperor and one of his servants. Tragan and Pliny the Younger,

will suit our illustration, as this Emperor showed great consideration to Pliny on an important occasion. Pliny having received the Emperor's commands to execute a given commission, and disliking it, fled. Tragan willing to show mercy sends *his agents* in pursuit of the fugitive. The military chariots or galleys of the Empire go in pursuit and arrest him. After a bitter day or two Pliny is sent again to execute the commission. All this is perfectly rational and satisfactory. We turn now to the book of Jonah. We find ourselves not considering a Roman Emperor, his servant and chariots, but that we have to do with the living God and resources and agents

infinite. His servant, disliking the commission given him, flees from the presence of the Lord, as many a prodigal has fled from a saintly home where he felt the presence of God. But this man had been given an all-important mission. Now by all that is reasonable, are we to expect the common places of men in such a nexus. "Tell us" said the Pagan mariners, "Whence comest thou"? "And he said unto them, I am an Hebrew, and I fear the Lord, the God of heaven, which hath made the sea and the dry land. Then were the men exceedingly afraid." Would to heaven that the Critics were! Are we to expect that a ship is to be sent after the Prophet of

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the Lord? Ah, no! By every finding of right reason, no! What did happen? As became the Lord, the God of heaven and earth, He blew with His winds, He "*prepared a great fish*"; gave His servant space for repentance. And when the Prophet was cast ashore, he found his way by one of the many trade routes that then traversed all lands, before ocean-going ships took over the transportation of men and merchandise.

The man who first refused to receive this singularly truthful narrative, must have had a biassed mind or the discernment of an ox. But the fact has a lesson. The Critics do not see God in the Bible; they believe only in a kind of quasi-



inspiration, yet the Bible is filled with the presence of God. And especially the Old Testament. What blindness is manifested in these days when the leaven of criticism is leading the Church to slight the Old Testament and exalt the New.

Anyone who is in the habit of reading the lessons in Church, knows after reading the Old Testament lesson, what a drop there is when he comes to read the New, yea, a drop, as it were, of a thousand miles. The lofty diction of the Old Testament, the face to face speech of the living God, the sense of His Presence illuminating every word. That He should one day pass to us through the thin luminous veil that lies between

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is a most natural expectation. And He has passed to us, but not in the glory of Old Testament Scripture, that glory He laid aside, and therefore we have the simple, useful, though relatively weak, language of the New Testament Scriptures.

It seems entirely forgotten that the great achievements of the Early Church were wrought through the Old Testament Scriptures. Our New Testament was not in existence. As St. Paul tells us, "the preaching of Jesus Christ according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest and by the Scriptures of the prophets according to the

Commandment of the everlasting God, made known to all nations for the obedience of Faith" (Romans xvi, 25-26.) Contrast this testimony of the Apostle with the axioms of the Critics, Dr. Denney among them, that we have no clear prophetic references in the Old Testament to our Lord Jesus Christ!

Blindness, in part happened unto Israel. How much has befallen Biblical Critics?

## CHAPTER IV.

### THE NEMESIS OF CRITICISM.

“Where shall wisdom be found, and where is the place of understanding.”

**Q**ANON DRIVER has given us the fairest setting of the views of the Higher Critics, yet to him the early chapters of Genesis are folk-lore or traditions written at a much later date—the events they record allegorical, the references to matters of science erroneous. Contrary to the views of leading

Anthropologists, and of the principles of Zoological Science, in the case of so highly developed an organism as man, Canon Driver thinks that man arose at several centres, and "each race independently passed through similar moral experiences, and each similarly underwent a fall." ("Genesis," fifth edition, page 57).

In point of fact, these falls are obviously no falls at all. And so we shall find the views of the Critics give no place whatever for the Incarnation, or the Atonement. To most of the Critics the progressive development of the human race has proceeded without a break; and man along the ages of

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history and to-day, is simply getting the better of instincts derived from his lower ancestors. Thus Dr. Dunkenfield Astly endorses the view of Crawley, where he says, "Original sin coincides with human evolution—the elimination of the monkey from man."

It is idle to think of Atonement in such a nexus. All things considered, men have not done so badly. It is in the highest degree irrational to contemplate the Incarnation, suffering and death of the Lord from heaven being required under such circumstances. To the Critics the fall is best seen in the common failure of all men, a consequence of immaturity, as to which one may say,



*Homo Sum*, scarcely needing even forgiveness!

These facts raise a very grave question. What is the position of these men who are in Holy Orders? A man of graceful mien, culture and education enters the pulpit of one of our leading Churches. He gives out a text of Scripture. In the course of delivery (written or extempore) the views of the Critics (he may be one himself), governs his mind, and he thinks it necessary to qualify the Word of his God. The qualification takes the soul out of the scripture and incites to unbelief. If conscience raises a concern, he lays his misgivings by remembering he has the support of that

high-souled Divine, Canon Driver. (Alas ! for Canon Driver, he was among the first to see that the doctrine of Evolution in no wise antagonized the Christianity Verity.) And so our Preacher believes not the Holy Scriptures, according to the volume of the Book, as they have been given us by the Holy Ghost. We have seen the penalty for disbelieving the scriptures. We have seen the fearful judgments upon a whole nation, for making the word of God of no effect. What is the position of this Clergyman? He may be a Bishop or other dignitary of the Church. This is the question, Does his attitude to the Word of God make void his position?

I do not touch the question of the influence of merit or demerit upon ministrations in the Church. The question here raised goes much deeper. The scriptures are to him an amalgam of myth, legend, folk-lore, and pious forgery, with a quasi - inspiration. Our Lord, even when agonizing upon the Cross, was most solicitous to fulfil *even to the letter*, Old Testament scriptures concerning Himself. Can you conceive a stronger contrast than that which here rises between the Master and the servant? The full force of this question will not be obvious to the reader until he has learned presently the real nature of the Bible.

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Or we may go to Nonconformity as illustrated in the dignified United Free Church of Scotland. We enter one of their great churches, and find a crowded congregation which contrasts favourably with an Anglican Church by reason of the large number of intelligent men. Presently, a solitary individual in silken gown steals slowly into the pulpit. In a few minutes his lips are seen to move, but no sound reaches any ear. A whisper at length is heard, which rises by degrees to an audible voice. And the service is entered upon. A Bishop is a small individual compared with this man. He governs the interests of his congregation for this world as well as for the

world to come—is at once a King and a Priest. In due course the text is announced. For a Minister of his importance not to accept the findings of the Critics would be unbecoming. Accordingly he airs his scholarship and depreciates the scripture of truth. And here we come to a fact known to the Writer. He tells his congregation that they must not believe that the words, “God so loved the world that He gave His only begotten Son” were ever spoken by our Lord. This may seem to some a small matter, but it raised doubts in the mind of at least one young man in that congregation who is now, through those needless words, an out

and out infidel. What happens when much more doubtful things are said of the scriptures? But the question rises, What is the position of this man? so far as relates to the Ministerial Office, Is it made void?

Let us suppose that Timothy began to teach his church that Moses never wrote the Pentateuch, that the early chapters of Genesis upon which his great Master, St. Paul, based his theology, and our Lord His legislation upon marriage, were only folk-lore. How would the Apostle have regarded such views? Though Timothy were as dear to him as his own soul, yet, nevertheless, St. Paul would have excommuni-



cated him. And as it is certain that we can make our uncircumcision to become circumcision, or our circumcision to become uncircumcision (Romans ii., 25-27), it may also be true that a man can make void in the sight of God his office in the Church !

It will be said that I am making too much of the scriptures and forgetting the Spirit of God. Here lurk many fallacies. And they arise in the first instance from regarding the Word apart from the Spirit, and the Spirit apart from the Word. Can they not then be separated ? The Lord never separates them. But they can be separated by men who have not the Spirit of God,

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or who dishonour the scripture which the Spirit has Himself inspired. With the true Believer, they go ever together. Hence the neglect of testing every form of spiritual influence by the scriptures, has given rise to all the multiform crazes that have dishonoured the Christian name down to the present hour. When St. Paul speaks of being made an able minister, not of the letter, but of the Spirit, the context shows that by the letter, he means the “ministration of death” and “condemnation” by the law; and by the Spirit, “the ministration of righteousness” by the gospel in the Holy Spirit.

Shall it be said, I am forgetting the

glowing terms of unstinted praise in which the Critics pay high honour to the scriptures. I have not. Nor have I forgotten the glowing words of eloquent admiration in which Renan speaks of the Lord Jesus, or the additional fact, that he charges Him with *forging* a miracle! In the case of Renan, or the Critic, is their high praise, any compensation?

"This lamp from off the everlasting throne,  
Mercy took down, and in the night of time  
Stood, casting on the dark her gracious bow,  
And evermore beseeching men with tears  
And earnest sighs, to hear, believe and live."

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## PART II.

### WHAT IS THE BIBLE ?



## CHAPTER V.

### WHAT IS THE BIBLE?

“How great are Thy works, O Lord !

Thy thoughts are very deep.

A brutish man knoweth not :

Neither doth a fool understand this.”

Psalm xcii., 5-6.

**I**T is a most difficult thing to say, yet, nevertheless, it is perfectly true, that if we asked a Bench of Bishops or a College of Cardinals the question, What is the Bible? Every answer would not only fall short of the truth, but would be beside the truth.



In seeking to answer this question let us remember that, like the Sabbath, the Bible was made for man, and not man for the Bible. We must therefore know ourselves. And as of supreme importance we require to have a clear knowledge of our creation. We have seen the folly of the special Creation theory; let us see the glory of God in the vast ministry of creative genesis through the long ages, and stupendous course of the Evolution of all Life. Let us not make the common mistake of taking up the problem of mankind a few thousand years ago, and ignoring the lesson that lies in the millions of years of their genesis. It is by this lesson that all

our difficulties are solved, and that all the great problems that arise in relation to the Bible become comprehensible.

The Life first given to the earth by the Spirit of God possessed all the dower of attributes which became manifest in the long course of its genesis. In its close converse with its environment, it brought forth, or as the scripture says, the earth (viz., the environment), brought forth varied forms of life *tending towards their kind*. Now the greatest dower of Life was its power of originating actions of its own, so that to an important degree it was the author of its own actions, and to some degree of its own organization. We must not

believe in any Divine interference or directivity in the creation of living creatures. If we do, we make God responsible for "Nature red in tooth and claw" ravaging against our creed. Had there been Divine interference or directivity, there would have been no place for imperfect forms of life, there would have been no unfit creatures to be destroyed. But then the charm of free and independent conduct would have been wanting—indeed there would not have been in a true sense any *living* creatures at all. And the great majestic lesson in conduct which lies along these millions of ages would have been lost to men. I am not forgetting that God is the

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author of all creatures, but not always in the same sense. "The deceived and the deceiver are His," but in unlike senses.

I must now quote from another work\* of mine:—"Accepting, as the voice of the Bible and of Modern Science, a Doctrine of Evolution as *the mode* of the creation of the earth and its inhabitants, we find the following important facts regarding Life:—That from the earth's earliest age, even when Life existed in the simplest forms, it had, by its conduct, in one way or another, to adjust itself to its environment, viz., to the

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\* "The Bible in the Full Light of Modern Science."

natural forces surrounding it, which influences and forces are regarded as factors of evolution; and that sooner or later death was ever the penalty for failure. This reign of Nature and of natural Law, which all great philosophers regard as *manifestations* of God, was ever demanding from living organisms obedience to natural conditions, and ever visiting disobedience with death. Now the continuous extermination of imperfect forms, and the preservation of the fittest or obedient, ever advanced the latter in the scale of life by the accumulation of fitting adaptations, and led on by progressive development to the creation of the higher animals.

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In his "Data of Ethics," Herbert Spencer points out that the actions of even the lowest organism possessed an ethical quality,\* viz., they brought either good or ill to the race or themselves. Therefore, in all its manifold forms, Life, in an important sense, was held responsible for its conduct. And this order of events had attended its evolution for nigh a hundred millions of years, in all its progressive development up to Man himself. As Darwin says:—"Thus from the war of Nature, from famine and from death, the

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\* At least potentially and in type, at what stage it fully deserved the name, it would be most difficult to discover, but it was already there.

most exalted object which we are capable of conceiving, namely, the production of the higher animals, follows." And thus is the Scripture fulfilled, that 'the earth brought forth the living creature'; and hereby we best understand the Scripture, "that the whole creation groaneth and travaileth in pain together until now." So therefore the creation of man cost the sacrifice of millions and millions of living organisms. "Sacrifice" is the word used by Herbert Spencer in this connexion, and as taking away the unfitness of living races. He says: "That under conditions such that, by the occasional sacrifice of some members of a species, the species as a whole



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prosper, there arises a sanction for such sacrifices." And thus unwittingly settles at a stroke certain cavils regarding the Atonement.

Accordingly, we find that Life, whether in the lowest form known, or in man, appears to be capable of originating and exercising activities from itself. But at all places in Nature, and at all times in its history, it is required of living organisms that they conform, adapt, or adjust themselves to the circumstances, the events and forces of the world in which they live and move, and *thereby* preserve their life. And if they fail in the conduct thus required of them, death is ultimately the only alternative. In some

cases arrest of development or degradation in the scale of life, and to lower conditions, were the consequences of failure, but death ever the ultimate penalty.

Now, manifestly, this rigorous state of sentient life, including man himself, falls very far short of even our limited conception of Existence—falls very far short of the goal to which the great massive process of creative evolution moves—which is a position of complete adjustment, of balanced rest, of perfect happiness. Must this hopeless life—this struggle and death—go on for ever? Yes, for ever, while the earth remains with complete arrest of all pro-

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gressive advance, unless some *new factors*, different from mere *natural* factors, arise to influence man.

The life of struggle, of suffering, and of death is owing to the inability of all living organisms, including man, to make unfailing adjustments in an environment of infinite change. Herbert Spencer points out that were such ability possible, then life would be everlasting.\* Now, since life united to genuine happiness is the supremest good conceivable, that some way should arise of making life and happiness continuous, and thus

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\* Spencer's definition of eternal life and its relations were fully dealt with in my earliest work "The Bible and The Doctrine of Evolution." 1873.

ever accumulating their riches and knowledge, is of all conceptions the most rational, of all aspirations the most desirable, and of all good the most valuable. Behold, therefore, how rational and how consonant with the great natural law of progressive development, is the Scripture history which tells us of the advent of new factors to accomplish this, the most desirable of all conceivable consummations.

## CHAPTER VI.

### WHAT IS THE BIBLE? (*continued*).

“Possibly, too, in our views of the nature of Christianity, and our exegesis of scripture we have arrived only at partial truth.”—*Dean Payne Smith.*

**I**N a letter of mine to *The Guardian*, December 2nd, 1908, I pointed out, that “in the evolution of life according to all authorities, every generation of living creatures, has been closely related not only to their past and future generations, but also to the events and

circumstances of their environment. So much is this the case, that organisms of a given age show in their structure prophetic indication of the circumstances of an age not yet born. When man appears on the scene the same law holds good, yet our Divines have been interpreting man's position, while they have been ignoring the great lesson contained in the millions of years of his genesis! Is it any wonder that confusion abounds?"

I repeat, instead of making the mistake of taking up an important question, relating to man, a few thousand years ago, and ignoring all that lies in the millions of years of his genesis, let us

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have the whole truth and plant our feet upon solid ground. Every stage of man's evolution not only fulfilled the past, but was prophetic of events in his future. When Life arose to the high estate of a perfect Man at the summit of all living; when men possessed the highest brain capacity in all history; when the natural factors of Evolution could do no more for man—could not advance him to a state of complete adjustment to his environment, but left him to struggle for existence, to baffled aspirations, to decay, decrepitude and death. What, let me ask, were these things prophetic of? In Evolutionary language, what new answering changes, sure to arise in



man's environment, did these facts point to ?

They pointed of course to some changes which would meet his condition, satisfy his aspirations and adjust him to his environment. Now there was one, and only one change that could achieve these demands, namely, the change from God's conditioned order of Nature, to a Personal revelation of sufficient definiteness, to afford man guidance and help, to enable him to make those adjustments which would secure perfect being and well-being in a limitless environment. Did any such change arise ? yes, verily, the Bible records it, and all history confirms it.

Again, inasmuch as all great Philosophers have regarded the reign of Nature and of Natural law as Manifestations of God, we have from the earliest ages and in the case of all Life, the profoundly significant fact, that the conduct of all living creatures was ever in relation to God as manifested, which is doubtless the ground of the scripture. Genesis ix., 5.

Through these ordinances of Nature, through this reign of Law, in which advancing forms were preserved, and the unfitted to live destroyed, Life arose to the high estate of Man. We find, however, at this exalted place that in the new dispensation which arose, there was

nothing to shake the sensitive soul of the most rigid Uniformitarian. Yet it is here we reach "the one Divine Event to which the whole creation moved"—the greatest event that ever has been, and, as we shall see, in an important sense, the greatest that shall ever be. As in the long past of human evolution the condition of living organisms forecast coming events in their environment, so shall we find it with Man. Let us remember that our race reached the very highest point in brain (skull) capacity about the dawn of history and earlier. A capacity more than twenty per cent. beyond the average European of to-day. He was, therefore,

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capable of much, and susceptible to much. But he had reached a crisis the importance and significance of which has hitherto escaped the notice of all thinkers. He had reached a place where the natural factors of Evolution in their natural form could do no more for him. He was born into an Environment infinitely complex and infinitely receding. His being and well-being depended upon his never failing in efficient adjustment to the events, changes and circumstances of this Environment. But this was a manifest impossibility. And, therefore, Man at this high place shared with all living creatures the war of Nature, the struggle for existence and the inevitable

death. His high mental capacity, his vast volume of feeling, his far-reaching aspirations made him keenly sensible of these ills of life to a degree infinitely beyond all living. "He stared at the tent of Heaven and opened his ears to the winds and asked them whence and whither."\* Their aerial voices call him; and from out the troubled sea of life, his bitter cry arose to Heaven, as it ever has done in all ages, for help from some Being, beyond himself, in whose existence he believed.

Now, according to the principles of Evolution, what were all these con-

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\* "Chips from a German Workshop." Max Muller.

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ditions prophetic of ? To what future event, sure to arise in his environment, did this response of Primitive Man refer ? Having developed feelings within him to a high and lofty state, having amplified their volume to a sense of Infinity, was there nothing in this vast universe—was there nothing in Eternity with which they could come into correspondence ? How surpassingly natural, how perfectly consistent, how absolutely consonant with the entire genesis of Life and of Man, is the simple scripture truth, that the same Ineffable Being, who under the form of natural manifestation, in natural factors, that had been discipling Life up to the high estate of

Man, now manifested Himself to His intelligent creature and offered him His guidance and help.

We have seen that, by reason of the infinite character of man's environment, unfailing efficient adjustment was impossible to him, and, therefore, happiness, life, and life eternal (which comprehend the goal of Evolution) were impossible to him. And that they must continue forever to be impossible, unless the Scripture is true, that out of the depths of mystery unfathomable, the Lord from Heaven revealed Himself to man, and put within his reach the knowledge and power essential to enable him to adjust himself aright amid all the changes which



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could reach him in an endless environment and for an endless future. We have seen that Spencer recognizes that unfailing adjustment would give eternal life.

The time of such a manifestation or revelation was singularly fitting, in the youth and innocence of the race. Experience has shown that the trend of the natural man is to become smart, corrupt, and sceptical. We have said that we are to find no break in the uniformity of events, nor does this revelation present any. Drawing upon and developing some thoughts from another of my writings, we are enabled to say, that with the advent of this rational

revelation of God there is no break in the uniformities of Nature. The new, are but a continuation of the old, in another form. The old were by our Philosophers regarded as manifestations of God, the new are also manifestations of God: in the old a single individual, in millions of instances, became the Head of a new and higher race; in the new, an individual man is placed in that position. In the old, *Isolation* by natural barriers was a potent factor in the progressive advancement and preservation of living organisms, in the new the Man is *isolated* in Paradise. In the old the conduct of all living creatures was governed by a food-test, namely, "the strug-

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gle for existence," viz., for the means of existence, and this was the great and fundamental factor at the base of all progressive evolution. Therefore, and in accordance therewith, in the new *régime*, a food-test is given to this man for his progressive development. In the old the obedience of a right adjustment was rewarded by a longer life, in the new a right adjustment in obedience to the Word of God, was rewarded by continuous life. In the old the penalty for failure was death, and also in the new the penalty for failure was death.

Thus the transition from Natural to Divine governmental Law shows no break.

This is the greatest event that ever has been, and since it is the first revelation of God to man, of which all others are but developments, it is the greatest that ever shall be.

We have evidence to the truthfulness of this record outside the page of Scripture. The evidence of most ancient histories, of monuments, inscriptions and traditions of all nations present to us men in millions turning their minds back to a golden age on the distant confines of the far past, and affording convincing evidence of events of an unusual character having then come to pass. And when we find anything of a specific nature in this mass of evidence it re-

semble the Genesis story of Eden. Even so unwilling a witness as the late Samuel Laing, confesses in his "Problems of the Future" that "there is in fact no record of any such savage race emerging into comparative civilization by any effort or natural progress of its own. Even more advanced races trace back their knowledge of the higher arts and civilization to some divine stranger." Let us observe that Man had reached a place,—  
Where his mental capacity was the greatest in all time.

Where the Natural factors of Evolution could do no more for him.

And a time,—

When the traditions and writings of all

nations show the influence of new and ultra-natural factors.

When a primeval Monotheism prevailed.

When all nations attribute their civilization to some Divine stranger.

When the Bible records the Personal Revelation of God.

And this Revelation embraces the only rational and possible factors essential to the progressive evolutions of man.

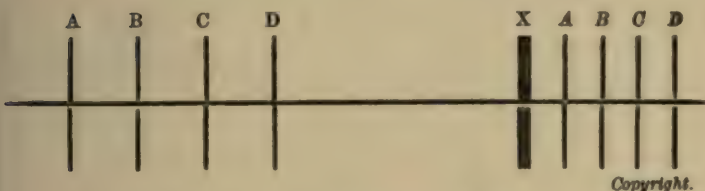
Hence the opening chapter of Genesis comprise the most important scriptures in the whole range of the old Testament.

The answer to the question, What is the Bible? is found in recognising these great natural principles which have presided throughout the genesis of Life and

## *What is the Bible?*

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Man; and in perceiving, that the same principles flow on in another form in historic times *and are embodied in our Bible*. The following diagram will illustrate this fact and answer the question, What is the Bible?



Let the long horizontal line represent the evolution of Life and of Man, and the lines at letters A, B, C, D, some of the great ordinances or factors of Nature which were involved in that vast process of evolution. Let the thick line



x, crossing the horizontal line represent the dawn of History. Then we shall find from the Scriptures, that the lines at the Italic letters *A, B, C, D*, in historic times, are perfect literary correlatives of the Natural Factors *A, B, C, D*, and that they constitute the Bible. Of course a few factors only and their correlatives are here given.

## CHAPTER VII.

### WHAT IS THE BIBLE ? (*continued*).

“Scripture may contain many truths as yet undiscovered which will first be seen when the wants which they satisfy are widely felt.”—*Bishop Butler*.

AS we proceed an unbroken uniformity attends this wonderful history. And yet with the revelation of God as the friend and instructor of man, it would be absurd to find only the common places of ordinary history. We are therefore, not surprised that man was

brought into contact with other spiritual beings which belonged to his environment in the largest sense. And as they constituted an important element in his environment, He required to adjust himself to their influence. In terms of Infinity our race is but of yesterday; that other beings existed whose range in space exceeds our bourne of time and place is most rational. There are many forms of life below us, in the scale of being, there may well be others above us. That some of them like ourselves should have questioned the ways of God is intelligible. The greatest of men as Moses, Job and David have done so. A great Angel appears to have carried these

views to an extreme which has driven him to a returnless distance from God. Sin or moral evil could never have been his original intention. That he should contrive means to persuade others to do as he had done, is rational.

That in an age when the physical perfection of man was of such a character that even all Divine Communications had to be made to the *outward senses*—the perfect human nature shutting out, as we have evidence to-day to show, every *effective occult* influence; that, therefore this Angel could only approach man by an outward instrument is rational. That he should use a creature which by the formation of its brain made it the per-

fection of a passive instrument is also rational. The brain of bird or mammal being too self-assertive. Since we can do more than give a voice to any creature, why make it a difficulty for a being with powers almost infinitely greater than ours, to give a voice to a serpent? Again, I say, in such a nexus it is folly to look for the common places of ordinary history.

The Man failed to avail himself of the great privileges bestowed upon him. He called not upon his Divine Friend, but disobeyed the Word of God; and the Word of God was the ordained channel through which all guidance and help were to reach man and the whole race

of men, to enable them to adjust themselves rightly to every event and change in their endless environment. And, failing to adjust, he fell. In the direct line of his long ancestry he was perhaps the first who had fallen. On the whole, agreeable to the law of their existence, the members of that direct line had not fallen—but only died at length for reasons beyond their power to overcome. The fall of Adam, though it was after the manner that millions of organisms had fallen, (and is therefore, rationally and scientifically accredited) was in itself unique. This Man was the *Elect* of God. He had therefore, beyond all men that ever were, or would be, the supreme promise

of preserving his first estate. He was the highest born son of the Universe; the offspring of millions of ages of workmanship—the son of one of these “daughters of men” that were so “fair,” from whom Cain took his wife. In his fall, all was lost. His fall was from the awful eminence it took millions of ages to reach and at the stupendous cost of the sufferings and sacrifices of millions and millions of living creatures, who died that he might rise to his high estate. And for another man to be created and rise to the same high eminence and be admitted to the revealed knowledge of God, the whole stupendous course of cosmic events and changes would require to be all gone



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through again! Let it be clearly understood, that the guilt of Adam did not lie *only* in his eating the forbidden fruit, nor merely in his transgression of the commandment of God. But it did lie in the fact, *that in doing so*, he violated the only principle by which any finite being could possibly preserve his well-being in a universe of infinite changes, sweeping on in eternity.

However, the wisdom of God ordained a way whereby the race though fallen might again be restored to their lost estate. And like all that has gone before it is founded "on the solid ground of Nature."

We have seen that man's creation

was accomplished through the *sacrifice* of millions of living organisms. "Sacrifice" is the word used by Herbert Spencer in this connection; and now we find that man's redemption is effected through a great ministry of sacrifice. The Law of Nature is to be fulfilled again, but in a *vicarious form*. The man driven from Paradise, again draws near to God, by a religious rite, imageing the ancient path by which he first climbed to His presence. He took a perfect living creature "without spot or blemish"; by natural law, this creature being the fittest, should live. The man however slew this perfect creature and it died—died for unfitness, but not its own, for

the man regarded it as being sacrificed for himself. It was the order of Nature in his creation repeated over again, but in a vicarious form. Having slain this creature and poured out its blood, he next placed it upon an altar of which, it was said, "If thou lift up thy tool upon it, thou hast polluted it!" This can only signify, that it typified the primeval virgin earth, upon which millions of living organisms had been sacrificed for man's creation—"The great altar stair that sloped through darkness up to God" on which man had ascended to the august presence of his Creator. The sacrifice by fire arose in cloud a burnt-offering to God, *a savour of rest* (so

the Hebrew). It was the same equilibrium of rest "dust to dust, ashes to ashes" which Nature accomplished as she overthrew the transgressors of all ages. As in Nature, the organisms which die often become food to the survivors—they ate their flesh and drank their blood, so in some sacrifices the worshippers partook of the sacrifice.

But there could be no just relationship between the awful dimension of the fall of man, and the sacrifice to-day of numbers of living organisms. Only in type did such sacrifice fulfil the law of Nature, which demanded a closer conformity to its reign—a sacrifice of nobler name.

The man fell from the awful eminence it took millions of years to reach, and at the colossal cost of millions of living organisms that suffered and were "sacrificed," as Spencer teaches, that he might rise to his high estate. But, inasmuch as man was created by a great ministry of the sacrifice of Life, it is most rational to hear, that though fallen, he may again be restored or re-created by a ministry of the sacrifice of Life. For another man to rise to Adam's high estate, the Universe would have again to pass through the same long stupendous course of another Evolution. However, the supreme section of this evolution had to do with Life, and

in its moral quality, with human life. This the supremest section was traversed again. There was in the Incarnation of the Lord from Heaven, a new man, a second Adam ; and there was a new Ministry of suffering and sacrifice ordained.

## CHAPTER VIII.

### WHAT IS THE BIBLE?—THE ATONEMENT.

“Life everywhere is born of death,  
In earth and sea and sky ;  
And that the rose may breathe its breath,  
Some living thing must die.”

**H**OWEVER startling the statement may appear, nevertheless, it is absolutely true that the Church to-day is without a rational or even a legitimate doctrine of the Atonement. Apart from the facts of the Evolution of man there can be no right doctrine of the Atonement.



Let us turn to explanations of the Atonement. The Bishop of Birmingham, Dr. Gore, with all the data which he had before him makes a noble attempt to explain the great sacrifice of Christ in his "Epistle to the Romans." As the Bishop's leading point appears in the following from Prof. James Orr in a late article in "*The Life of Faith*," February 17th, and as Prof. Orr is at the head of the Scotch School of Theology, we may take them together. He says:

"The difficulty does not lie in the innocent suffering for the guilty—this is common. And the world is full of substitutionary, of vicarious, of voluntary suffering endured for the sake of others." "It is not there the diffi-

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culty lies, but *here* ; how this suffering of Jesus, the innocent for the guilty, should become *expiatory* . . . suffering for another's sins has in and of itself no expiatory character. It is an aggravation of the sin, not an atonement for it.' "

Prof. Orr asks if we shall seek to find the essence of Christ's sacrifice in the perfect yielding of His will to God ? and it is here that he follows Dr. Gore. That, inasmuch, as the sin of man lies in the exercise of his will in opposition to the Will of God, therefore, the obedient surrender of the Will of Christ in all His unspeakable sufferings and death may be held to expiate the sins of men. This (however valuable) is a mistake. In the sufferings mentioned above, there

has been also present sometimes a voluntary surrender to the Will of God, yet this fact added no expiatory element to the suffering endured for others. A truth which Prof. Orr admits, when he says :

“If going further we press the question *how* Christ in this way *bore our sins*—what made His endurance of suffering and death an atonement for sin, we have to confess ourselves in presence of a mystery on which only partial light is available.”

This admission confirms what I have said, That the Church to-day is without a legitimate doctrine of Atonement. Turn now to the fresh data and light which Natural Science affords us, and

by which we find a view of the scriptures that gives a true place for the atoning sacrifice of the Lord Jesus Christ.

Let us note again in the coming of the Son of Man the fulfilment of Natural Law. Often and often in the ages of the past, races of living organisms failing in adjustment and doomed to destruction, had been saved by the advent in the race of an individual more fit than his fellows. This natural event, like many others, is now repeated in a nobler form, in the human race : "Unto us a child is born, unto to us a son is given." One eminently qualified to fill up the measure of a new creation, with all its travail and suffering and to give

a life equal to all lives lost through transgression.

The many living organisms which, as Spencer says, were “sacrificed” for the benefit of the race, were slain, as he says, by enemies or competitors. And it was a singular fulfilment of Natural Law that the Son of Man was slain by enemies and competitors. He was in all senses without spot or blemish, yet He died as the unfit had died, was “numbered with the transgressors.” It must therefore have been a vicarious sacrifice and death on behalf of others. The Lord Jesus Christ consummated in His own sufferings and death the awful travail of the universe in the sufferings and death of

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myriads of living creatures for man's creation. He gave a wealth of suffering equal to all suffering, a death equal to all deaths, and a Life more than all lives.

This is the profound meaning of the cross of Christ—He suffered and died for a lost world, with all its interests going back for ages. It was far, far more than dying for the sins of men. The Scripture treats them as a detail thrown in and passed over in the vaster atonement. It is the "one man's one offence" that ruined the world, perhaps the universe, and the "one Man's one act of righteousness" that atones for the world.

But Prof. Orr's question, 'What made

Christ's endurance of suffering and death an atonement for sin'? demands a few more words. Manifestly it would have been a legitimate thing for God to have consigned the present human race to death. And it would have been a legitimate thing to have ordained a new creation in which a new man would have been brought forth and admitted to the fellowship of God, as was Adam.

But we have seen that in essentials this new creation was epitomized and a new Man brought forth; and, inasmuch as the human race owed to the Law of God all the Life and suffering lost by transgression, this new man being the Incarnate Son of God, gave to the Law



all the Life and suffering which the human race owed. How did He do this? He offered, and the Father accepted all on our behalf as a propitiation for our sins. And as it was by a ministry of Sacrifice man was created, this fact rendered the sacrificial offering of Christ and its acceptance legitimate. Moreover, the Lord Jesus identified the human race with himself in His death, for they were created by Him and in Him they subsisted. And, inasmuch, as he who is dead is freed from sin, therefore, his sin is expiated. And as a new creation would have required a new gift of Life, therefore our Lord received for men a new gift of Life.

We now see a much fuller significance

in the Scriptures which saith, Christ was "The Lamb slain from the foundation of the world"; "The Lamb of God, which taketh away the sin of the world"; "Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and nation."

There is a singular saying of our Lord's which the light of science alone can explain. He said: "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you." We have seen that by the law of Nature organisms that died for others often gave them their flesh to eat and blood to drink. That, by the Law of Moses, the worshippers sometimes partook of the

## *What is the Bible?*

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flesh of the sacrifice. However, an Israelite would have been shocked at the idea of drinking blood; when, therefore our Lord speaks of drinking His blood, He manifestly goes beyond the Law of Moses, and goes back to the Law of Nature. We know He added a spiritual explanation to His words.

We are now seeing more clearly what the Bible really is.

If it were credibly announced that the authentic, genuine and original Manuscript of the scriptures had been discovered, it would create even in this sceptical and religiously-indifferent time an unparalleled, world-wide sensation. Yet there is open to our quest, in this

profoundly interesting direction, documents of the Bible still more ancient and important, and of which the earliest scriptural MS. were but literary abstracts, and of a later time.

These original documents of the Bible are simply the ordinances which God has impressed upon the solid ground of Nature, and being transferred by His Spirit into language, they have become our Bible, as illustrated by the diagram on page 85.

But when we look back upon the reign of law in Nature and call to mind the rigid demands which the Natural Environment made upon all life, and its fatal penalty for transgression, and then

## *What is the Bible?*

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reflect that the stern demands of Life's Environment have passed on to us in the Bible.—We may indeed stand in awe in view of our responsibility. We may well perceive that the words, “To this man will I look, even to him that is poor and of a contrite spirit and that trembleth at my Word” is no mere figure of speech.

We are enabled now to see the reason for the penalty of death for disobeying or disbelieving the Word of God. It had ever been the penalty for nigh eternal years, for disobedience to the Environment of all living, and the Bible has become the embodiment of that environment to men to-day. If the

lowest creature in its lowly actions was, in an important sense held responsible for its conduct, which (brought either good or ill to the race or to itself), What shall we say of our responsibility, at the Summit of all Life !

Here, therefore, comes forever to an end, the useless and silly ways of explaining the Bible, common to our pulpits ; and of ideas that it has anything in common with the sacred books of other nations. Or that the nation who has given us the grandest literature in the world could ever have cribbed their thoughts from another people. As Prof. Seeley has said, " Comparing the Bible to any other book is like com-

paring a mud pie to the peak of Teneriffe." Yet it would be a mistake to say the Bible was a product of the Jewish race, because they were the most idolatrous and polytheistic people on the earth; only a thin line of the race down the ages were Monotheists, and this line united to another line of "Prophets which have been since the world began" gave us the Bible. Delitzsch recognises that only those Israelites who had their natural instincts overborne by the Spirit of God really served the Lord.

Here ends forever the idea that Christianity is simply a religious cult. No! No! A thousand times no, it is no mere form of religion, with its narrow



prejudice, its rancour, its decaying authority. It is a vast system of philosophic science with infinite relations, having a basis in Nature, broad as the Universe and deep as the Eternal ages—even the very fossils in the rocks around us have intimate relations, not only to the creation, but to the great redemption wrought for man by the Lord Jesus Christ.

Here perishes forever, every form of false religion and of unscriptural theology “New,” and old. Hereby perishes all the delusions of Brahmanism, Buddhism, Shintoism and Mahomedanism. Ten thousand voices from the whole realm of God’s works in Nature, along their

myriad ages, proclaim to us that the God of Nature speaks authoritatively to all men from the scriptures of the Bible : and every revelation of Modern Science attests the solemn fact.

It brings from God to all men the assurance of the forgiveness of their sins and of the reality of the gift of eternal life. It offers these gifts upon principles which they can now understand. It asks men calmly to adjust their faith to the Word of His grace. And then by the Spirit of God it inspires a religion of the intellect and understanding as well as of the heart—of principle, as well as of sentiment and emotion.

Thus viewed how profoundly solemn

is our relationship to the Word, the Official Word, of God and His government. Which, with His Holy Spirit is sent forth into all the world to call men from sin to salvation through an Atonement founded on the solid ground of Nature.

In this fierce light of truth, I may well raise the question of the position of men, who having entered the ministry of God, mar the influence of the scriptures on the minds of men.

If it be objected, that by reason of the several versions of the scriptures and their various readings and discrepancies, the Bible cannot impose such moral obligation, I reply, none of these

touch the record of creation, man's first estate in Eden, the Fall, its consequences, or any important matter. As Mr. Justice Denman has said, "It is not necessary to prove the literal truth of every fact stated. It is enough to prove the substantial truth of every material fact."

Well does Modern Science sustain the words of Prof. Finney, "Everything which tends to confuse the truth, to becloud the minds of men in ignorance, to give erroneous notions of the scriptures and of the laws of God, and their penal sanctions. All evasions and misrepresentations of the same, are calculated to make them void, to destroy the power

of motive over mind, to defeat the very object for which the Bible was given, break the power of moral government, and introduce confusion, doubt and damnation into the Universe of God."

"Once to every man and nation comes the moment to decide,  
In the strife 'twixt truth and falsehood, for the good or evil side ;  
Cause of cause, God's great Messiah, offering each the bloom or blight—  
Part the goat upon the left hand, and the sheep upon the right ;  
And the choice goes by for ever, 'twixt the darkness and the light."

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*The Central Press, Walter Ruck, Maidstone.*

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